



MOSHE FISZMAN

A VICTIM OF ANTISEMITISM

Years 9/10

Level 5

3-5 PERIODS

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Watch video: <https://www.holocaustfoundation.com/moshe-f>

SOCIAL SCIENCE STRANDS

- **Identity, Culture and Organisation:** Learning is about society and communities and how they function, about the diverse cultures and identities of people within those communities, and about the impact of these on the participation of groups and individuals.
- **Continuity and Change:** Learning is about past events, experiences, and actions, and their changing interpretation over time, to understand about the past, the present, and possible futures.
- **Social Enquiry:** Through social inquiry, learners ask questions, gather information, and examine the background to important societal ideas and events, explore and analyse values and perspectives relating to these ideas and events; and develop understandings about issues and the ways that people (themselves and others) make decisions and participate in social action.

ACHIEVEMENT OBJECTIVES

Through this process, and in a range of settings, learners will:

- Understand how the ways in which leadership of groups is acquired and exercised have consequences for communities and societies.
- Understand how people pass on and sustain culture and heritage for different reasons and that this has consequences for people.
- Understand that events have causes and effects.
- Understand how formal and informal groups make decisions that impact on communities.
- Understand how people participate individually and collectively in response to community challenges.

SPECIFIC LEARNING OUTCOMES

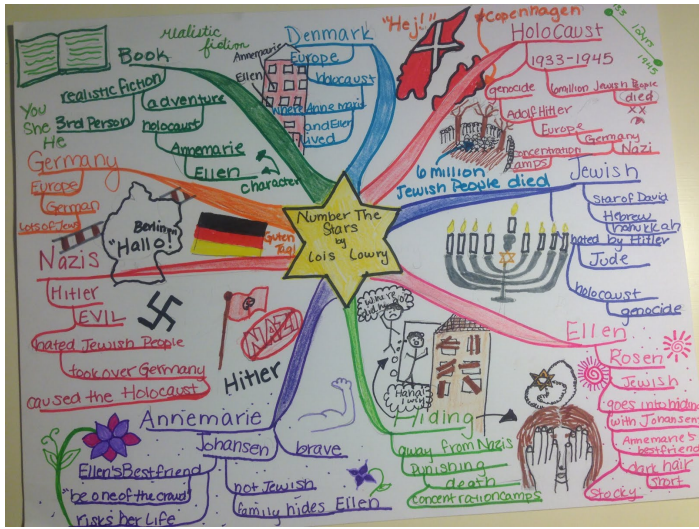
▪ Cultural/Personal Identity ▪ Knowledge ▪ Skills ▪ Participatory ▪ Affective

By the end of this unit, learners may be able to:

- Identify differences and accept or reject them
- Recall a wider range of knowledge about the Shoah
- Better exercise skills of discernment and data analysis
- Be better able to bounce ideas off others to achieve a goal
- Show a deeper personal commitment to helping others and action

Additional Curriculum Areas	English
Setting(s)	New Zealand, Europe
Perspective(s)	<ul style="list-style-type: none"> ▪ The Past (History) ▪ The Present ▪ The Future ▪ Equality ▪ Rights ▪ Multicultural
Key Competencies Focus	<ul style="list-style-type: none"> ▪ Managing Self ▪ Relating to others ▪ Participating & contributing ▪ Thinking ▪ Using language symbols and texts
Values Focus	<p>Diversity - as found in different cultures, and their responses to hardship and oppression.</p> <p>Equity - which means fairness and social justice; how to achieve this in an unjust situation.</p> <p>Community and Participation - for the common good; respect for ourselves, for others, and for human rights;</p> <p>Integrity - which involves being honest, responsible, and accountable and acting ethically.</p>
Concepts	<p>Accomplices, antisemitism, bystanders, choiceless choices, collaborators, concentration camp, culture, cultural interaction, deportation, discrimination, eugenics, heart rending, Holocaust, human guinea pig, migration, mark of shame, Nazism, perpetrators, prejudice, racism, refugee, segregation, selection process, stereotype, Ten Commandments, the yellow star, upstanders,</p>

SOCIAL INQUIRY PROCESSES	TEACHING AND LEARNING	PEDAGOGY
<p>Ask questions, gather information and background ideas, and examine relevant current issues.</p> <p>Explore and analyse people’s values and perspectives.</p> <p>Ask questions, gather information and background ideas, and examine relevant current issues.</p> <p>Explore and analyse people’s values and perspectives.</p> <p>Consider the ways in which people make decisions and participate in social action.</p> <p>Reflect on and evaluate the understandings they have developed and the responses that may be required.</p>	<p>Introduction</p> <p>A. In groups, mind map what the students think ‘latent antisemitism’ means in the context of the Holocaust.</p> <p>B. Make a list of different ways each group and individual’s perception of their own and other cultures’ history and expectations may have influenced their mind map.</p> <p>C. If they did not entirely grasp the concept, elaborate/draw out with the learners what ‘latent antisemitism’ means - spell out that ‘latent’ means that the people who commit antisemitic acts may not be openly prejudiced, but have adopted antisemitic prejudices which are embedded in the culture. These can become as part of their everyday thinking and acting. In particular, a demagogue like Hitler may fan those subconscious embers into flames of active persecution and hatred.</p> <p>D. Briefly discuss possible reasons/social mechanisms for this with the class – e.g. textbooks which assume certain things, everyday sayings that are discriminatory, derogatory terms which ‘everybody’ uses.</p> <p>E. Consider the concept of stereotyping and how it contributes to prejudice towards groups of people.</p> <p>Creative Brainstorm</p> <p>There are four steps defined by the characteristics of creative thinking –</p> <ol style="list-style-type: none"> 1. Create a fluency list. 2. Create flexible groups and labels 3. Find the most original ideas. 4. Elaborate on the ideas. <p>Learners do not have to use all of the following</p> <ol style="list-style-type: none"> 1. Create a fluency list. <ul style="list-style-type: none"> • Problems and solutions – e.g. latent anti-Semitism; use education to solve the generational problem. • Verbal descriptions – e.g. what sort of beliefs do people have that lead to antisemitism? How did people cope? • Image descriptions – e.g. how do I imagine life in Eastern Europe before WW2? • Way out ideas – e.g. do any of our group have way out ideas/outside the box ideas for solving the problems. • Causes and effects – e.g. what has happened in history (or what do people think has happened), that could make the problems worse or better? • Consequences – predict/anticipate – e.g. how might people feel if something similar happened now where we live? • Curiosity – e.g. how did Jewish people cope with latent antisemitism, then and now? • Stories/accounts – what stories do we already know that relate to this topic? • Procedures – In what kinds of way do people challenge and oppose antisemitism? Do different ideas produce different methods? • Arguments – what is the best way to resist antisemitism? Does it depend on your personal power? Are some methods better than others • What feelings are generated by the subject? How are these best channelled into action? 	<p>Making connections to prior learning and experience</p> <p>Creating a supportive Learning Environment</p> <p>Encouraging reflective thought and action (metacognition)</p> <p>Enhancing the relevance of new learning</p> <p>Providing sufficient opportunities to learn</p> <p>Teaching as inquiry</p> <p>Enhancing the relevance of new learning</p>

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<p>Ask questions, gather information and background ideas, and examine relevant current issues.</p> <p>Explore and analyse people's values and perspectives.</p> <p>Consider the ways in which people make decisions and participate in social action.</p> <p>Reflect on and evaluate the understandings they have developed and the responses that may be required.</p> <p>Ask questions, gather information and background ideas, and examine relevant current issues.</p>	<p>2. Create flexible groups and labels</p> <p>Form groups of three or more words/sentences from the fluency lists generated, then create labels for each group.</p> <p>Examples: Mark of shame, the yellow star, swastika could be labelled symbols that represent an oppressive way of thinking. Choiceless choices, discrimination, heart rending, segregation could be labelled helplessness/oppression</p> <p>3. Original ideas - select the most original ideas from 1. And 2. They could be new, better, unusual, unforeseen, vivid/strong feelings, unpredictable, complex etc.</p> <p>4. Elaborate on what the group feels are the best of the ideas</p> <p>5. Use the gathered information to write, talk, debate etc about a chosen topic.</p> <p>See Whitehead (23) for a worked example re prejudice/discrimination/racism.</p> <p>Mind Maps</p> <p>See Cubitt et al (45) for a worked example.</p> <p>These can be created from scratch in a brainstorming activity, or as a device to organise a difficult lecturers/teacher's ideas/talk.</p> <p>They can also be used as a visual structuring tool using predetermined theme/headings, sub-headings- facts etc.</p> <p>These may look more like a structured overview, which for some might be preferable. Not everyone's brain likes mind maps.</p> <p>Still, mind maps appeal to global thinkers especially, who pull ideas from everywhere in a sometimes random fashion to come to a valid conclusion – mind maps organise these thoughts for others and the mind mapper to understand the structure of an idea/concept etc. The simplest ones are simply star diagrams (a list in a star pattern) and the best ones ultimately reveal hidden connections and causes.</p> <p>Some examples are available on the web – e.g.</p> <p>https://holocaustprojectahs.weebly.com/mind-maps.html</p> <p>https://www.mindmeister.com/140111306/saving-memories-of-holocaust-survivors?fullscreen=1</p>  <p>http://jellybeanblog5082.blogspot.com/2016/10/number-stars-mind-map_30.html</p>	<p>Encouraging reflective thought and action (metacognition)</p> <p>Enhancing the relevance of new learning</p> <p>Facilitating shared learning</p> <p>Providing sufficient opportunities to learn</p> <p>Teaching as inquiry</p> <p>Enhancing the relevance of new learning</p>

RESOURCES & REFERENCES

Shadows of Shoah resource: Moshe Fiszman story <https://www.shadowsofshoah.com/moshe-f>

Various paper resources or transcripts online which can be cut and pasted to make a text and photo resource e.g.

<https://shalom.kiwi/tag/moshe-fiszman/>

<https://www.polishjews.org.au/moshe-fiszman-passing/>

<https://www.yiddishbookcenter.org/collections/oral-histories/interviews/woh-fi-0000911/moshe-fiszman-2017>

<https://www.jhc.org.au/event/jhc-holocaust-survivor-talk-moshe-fiszman/>

<https://www.thehumanelementproject.com/fiszman--moshe.html>

<http://elirab.me/tag/moshe-fiszman/>

Whitehead, David, TOP TOOLS for Teaching Thinking, 2004, Pearson Longman, Auckland

Whitehead, David, TOP TOOLS for Literacy and Learning, 2001, Pearson Longman, Auckland

Cubitt, Sandra et al, TOP TOOLS for Social Sciences Teachers, 1999, Longman, Auckland

ASSESSMENT SCHEDULE

Summative or formative assessment as determined by teacher or department; would usually be assessed formatively, for example as part of a wider unit on Holocaust, WW2 , cultural interaction, etc.

UNIT EVALUATION

A HOLOCAUST NARRATIVE

In this collection of stories you will learn about men and women who survived the Holocaust. Some lived in ghettos and camps, some were in hiding while others survived on the run or by adopting false identities.

You will view the stories of survivors who at that time were either babies, children or young adults. They came from various European countries. Some emigrated to NZ; others to Australia, America or Israel. They all suffered the loss of those most precious to them, but they lived to tell their stories.

In order to understand what happened during the Holocaust, one must consider the events of the 1930's. During this period the Nazi party rose to prominence at time of great instability in the German Republic. Hitler as the leader of the Nazi party was voted into government within a democratic system, whilst propagating an openly antisemitic ideology. The passing of the Enabling Act in March 1933 gave Hitler dictatorial powers and during the first six years of his dictatorship, hundreds of laws were passed restricting the rights of Jewish people in Germany.

These anti-Jewish policies categorised Jews, restricted their civil liberties, and confiscated their property. Jews were isolated from German society. They were forced to wear a 'badge of shame' in the form of a yellow star and forbidden to make use of public facilities. Jews were dispossessed economically through dismissal from civil service jobs, universities and professions. The boycott of Jewish businesses and shops in towns and cities throughout Germany on 1 April, 1933, signalled the beginning of the institutionalised persecution of the Jewish people. It was to intensify in the years leading up to World War Two.

Moshe Fizman asks, "We who gave the world the one true God and the Ten Commandments, we should be destroyed? Why?"

The yellow star was to be worn as a 'mark of shame'. The star was intended to humiliate Jews and to mark them out for segregation and discrimination. The policy also made it easier to identify Jews for deportation to camps.

Moshe's story hints at the terror of the selection process. Drunken Ukrainians herded Jewish people into the square. They were given only 30 minutes to organize themselves. Grenades were thrown into rooms to speed up the process. This is an example of how the Germans were able to exploit the latent antisemitism of the local communities.

Local accomplices were often only too willing to participate in the brutality. This is an opportunity to consider the roles of helpers, bystanders and perpetrators.

Moshe faced separation from his family without the opportunity to even say goodbye. He was never to see them again. This was one of the heart-rending situations that led to his question, why?

Moshe Fizman

1. What did it mean that Moshe was sent to the right of the line and his family to the left? (Research the selection process, some were selected for the gas chambers and others for labour camps).
2. What is your response to Moshe's story? (your emotions/feelings, or questions, or ideas, or desire for action)

MOSHE FISZMAN – TRANSCRIPT OF SHADOWS OF SHOAH VIDEO

Born 1921, Radom, Poland

Every Jew had to wear one of these.

It was meant to be a mark of shame.

To be caught without the yellow star could mean death.

It was 1942.

The thirty thousand Jews of the Radom Ghetto had been ordered to report to the city square. We were given thirty minutes.

Men, women, children, babies - everyone had to report.

We could hear shooting.

Some families were too slow.

The Ukrainians threw grenades into their homes.

They were drunk and were killing indiscriminately.

At the city square I was selected to go to the right. My family was sent to the left.

There was no chance to say goodbye.

How was I to know I would never see them again?

They were taken to the trains and forced into cattle trucks...

...with no food, no water. Nothing.

Three days later I was told by a Pole that they had been taken to Treblinka.

The trucks returned empty.

There was talk of the smell of burning flesh.

Do I believe in God? That is difficult.

We who gave the world the One true God and the Ten Commandments...

...we should be destroyed? Why?

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